The Alliance Weekly

FEBRUARY 8, 1956

PACIFIC SCHOOL

LIAMS

LINCOLN MEMORIAL, WASHINGTON, D. C.

In this issue

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The Editorial Voice

SURE! PAY THAT INCOME TAX

A reader of THE ALLIANCE WEEKLY writes to inquire about the federal income tax. Her question is right to the point, "Should we pay it or not?"

It had never occurred to me that there could be any doubt in anyone's mind about the Christian's obligation toward the income tax, but if one person is troubled about it maybe there are others, so here are a few thoughts, as the political orators say, "along that line."

Spies, feigning themselves just men, once came to Jesus with the question, "Is it lawful for us to give tribute unto Caesar, or no?" These spies were obviously using an honest question to entrap our Lord. The problem they brought to the Saviour was one that had been bothering a lot of good people and if it had been asked in sincerity would have been altogether right and proper. Our Lord with His amazing penetration answered the question for all men of good will—and did it without falling into the trap so carefully set for Him.

His answer has become celebrated. "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Neither the Romans nor the Jewish authorities could object to this injunction, since no one would dare to admit he wanted anything that was not his.

Anyway the word stands, Render to governmental authorities whatever by legal right belongs to them. And since they determine what is legally theirs, it is the duty of the Christian to pay—withholding only that over which earthly powers have no right, viz., worship, supreme love and the moral and spiritual claims of the Most High God. These are the things that belong to God alone; and where earthly governments infringe upon them it is and always will be the sacred obligation of every Christian to resist to the death.

Since it is usually not good practice to rest an entire case upon one passage of Scripture, look also at Paul's words to the Roman Christians: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this thing. Render therefore to all their dues: tribu whom tribute is due; custom to whom custom; to whom fear; honour to whom honour" (Rom. 13: 5-7).

When we remember that "tribute" is *taxes* and rendered in many translations, the question of wh or not a Christian should pay his income tax seem longer to be in doubt. The answer of Christ and is, Yes.

While human governments ("the powers that are ordained of God, it does not follow that the or officials of a given country are therefore alway and wise. They can and do err in their judgments often impose ordinances that are anything but judi and levy taxes unreasonably high.

It is my opinion that our present federal in tax will prove in the long run to work against th terests of the country. It is altogether possible nation to tax itself out of existence. Taxes are absol necessary as being the only source of revenue fo maintenance of the government, but when thing so out of hand that it is legally possible for th collector (that he has recently become a "dire doesn't make him any the less odious) to take from a citizen as much as 90 per cent of his inc surely history is waving a red lantern in front c Unless we slow down we may crash financially an the way of those nations and empires of yesterday w have left only their crumbling ruins to bear testi to their departed glory.

What then shall we do? As Christians, pay taxes exactly as commanded us in the Word of As citizens of a democratic country, do whatev in conscience believe will improve the quality o leadership and postpone as long as possible the inevi disaster. And above all things let "supplications, pra intercessions, and giving of thanks, be made for all for kings, and for all that are in authority; that we lead a quiet and peaceable life in all godliness honesty" (1 Tim. 2:1, 2).

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TO THE IMPENITENT

My friends, God offers you the water of life, wi money and without price. Every one may come take it if he will, and is not this sufficient? Would have the water of life forced upon you? What that you wish? My friends, I will tell you what wish. You wish to live as you please here, to dis your Creator, to neglect your Saviour, to fulfil desires of the flesh and of the mind; and at dea be admitted into a kind of sensual paradise, where may taste again the same pleasures which you en on earth. You wish that God should break His stain His justice, purity and truth, and sacrifice honor of His law, His own rightful authority and best interests of the universe, to the gratificatio your own sinful propensities.—E. PAYSON.

Treasures Old and New

The Exercise of the Presence of God

By JEAN NICOLAS GROU

NE of the easiest and sweetest hods of entertaining and increas- in ourselves the love of God is exercise of His saintly presence. order to begin to make use of means, there must already exist ur hearts a spark of love. For sinner fears to think of God, ng in Him but a just Judge who lemns him. The indifferent Chris- avoids thinking of God, who oaches him with his sluggishness his continual resistance to grace. dissipated Christian, who is n over to his lusts and his res and who is always beside self, will have nothing to do with ought which obliges him to go into himself and to withdraw self from exterior objects.

ut the Christian who seriously es to belong to God and who usly desires to love Him, thinks Him willingly; he makes it his etest occupation; he dislikes all takes him away from it and he rns to it with pleasure. In a d, nothing is sweeter than to k of what we love, above all n the object is infinitely lovable our heart finds in it all that is cient to satisfy it. This method asy. Everything recalls to God who loves God; he sees Him in y creature that has life, motion existence but by Him.

ne sight of nature, whether he iders it in a general sense or ther he descends to particulars, mes for him a sort of contem- on, which ravishes him with the iration of its divine perfections and which transports him with love when he thinks that God, who has need of nothing, has made all this for man and only for the short span of this present life. "If the place of my exile is so beautiful," cries he, "if all so enchants me and if I am tempted to stop and to fix my desires here, what then will that country be like, where I shall see, where I shall possess, not these passing and borrowed beauties, but beauties eternal, immutable, which necessarily derive from their Being their infinite attractions?"

The minds of the saints lost themselves in this contemplation; and all that they saw good and beautiful on the earth elevated their thoughts to heaven. They found it so easy to meditate upon the presence of God that they could not understand how any one could occupy himself in any other way.

How did they arrive at this state? Love made them apply themselves to the thought of God; He taught them to seek and to find Him everywhere; and this assiduous exercise of the presence of God, to which they at first made a rule to subject themselves, gave by degrees an inconceivable increase to their love. This exercise became so familiar to them that they practiced it without thinking of it, and so necessary that they could not live without it; it would have been impossible to detach themselves from it.

The presence of God is still more easy to him who accustoms himself to withdraw into himself, to enter, as it were, into his own heart, and to study the movements of it. He has no need of external objects to help him to think of God; he finds it in himself, he carries it everywhere with him.

I have but to ask, What does my mind seek to know? What is my object? The Truth; and the Truth is God. What does my heart desire? Happiness. And happiness is the possession of God. And to know God without stopping at His creatures, I have but to study Him in Himself, have but to fix the eye of my understanding on His nature and His perfections, to penetrate those sentiments of rule, of wisdom, of beauty, of goodness, of justice, of eternity, of immensity, of infinity of every kind, which are my first, intimate and ineffable ideas; the ideas upon which I judge, upon which I reason without fear of deceiving myself, the ideas to which I must make

The House Not Made With Hands

There is a house, not made with hands,
Eternal, and on high;
And here my spirit waiting stands,
Till God shall bid it fly.

Shortly this prison of my clay
Must be dissolved and fall;
Then, O my soul, with joy obey
Thy heavenly Father's call.

'Tis He by His almighty grace,
Who forms thee fit for heaven;
And as an earnest of the place,
Has His own Spirit given.

—ISAAC WATTS.

everything tend, if I do not wish to stray away. I shall find that these ideas come to me from God, that they are ever with God, that they are God Himself.

Thus God is intimately and inseparably present to my mind. If I lose the remembrance of Him it is because I forget myself and what I am. He is still more present to my heart, which the desire of happiness never leaves, to which it is necessary, of which it is the life. To desire is to long to unite oneself to God, to enjoy Him. If God is the only real and essential happiness (as we cannot doubt He is) naturally, necessarily, He must be what my heart always desires, aspiring only to union and joy with Him. And if I wish it, if He is the only and necessary object of my desires, will He not ever be present with me? For this I have only to be careful not to turn away my longings from their true object. By these frequent aspirations of the heart and mind towards God, love nourishes and strengthens itself more and more.

And there is no other method more efficacious in itself, in that it acts without interruption; nothing being able to prevent my heart and mind from occupying themselves with God. That which is forever acting must at last produce considerable effect. Besides this, the more we meditate upon such an object as God, the more we discover His lovableness; the more we love Him, the more we wish to love Him.

The exercise of the presence of God being an exercise of love, what can be the fruits of it except the increase of love?

God, on His side, seeing before Him a soul that desires to have Him always present, which for that purpose does all it can do and which reproaches itself for the least of its voluntary defalcations, delights in its faithfulness. He redoubles His grace, He visits it frequently, He constantly makes Himself felt within it. Not only has it the knowledge of His presence, but it has the taste of it; it experiences the delights thereof. He enters into familiar communion with it and admits it into intimate union with Him. If we only knew what it was to participate in this union, what should we not do in order to enjoy it? What we have read about it in the lives of the saints, what they have written on the subject, is nothing to the bliss of those who have experienced it.

Do we say that this continual presence of God is impossible? That which ought to be in the heart is certainly not so, and it is that which is specially required of you. We always love the object that we wish to love, although we may not reflect upon the matter. That which ought to be in the mind is not impossible either, if we understand it as it ought to be understood.

Do we not say in ordinary language that a faithful wife is alw thinking of her husband; a mo of her only son; a friend, of friend?

Does this mean that they r have no other thought in their m No; it only means that they t of them willingly, that they t of them frequently and that no c thought weakens that one. It is n natural and easy to us in every thus to think of God, all the n as we should only think of ev thing else because of Him an relation to Him. When it is command of God that I should t of certain things, when I hav other intention in thinking of t than to do His will, when I some relaxation to my mind w cannot too long keep up any se attention, I am thinking of Go am abiding in His presence.

As to the vain, vague, us thoughts which present thems to our minds, even at the tim our prayers; as to those which produced by our anxieties, our f our anticipations, if they are al voluntary, they do not distrac from the presence of God. If we occasion to them by the ill disci of our will or the impurity of heart, we must go to the so of the evil and restrain, littl little in ourselves, all that obstacles in our way to the abiding presence of God withi

The saints achieved this. We achieve it also, if we desire they did.

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Quotes From Our Contemporaries

For those who would have unbroken fellowship with God, A. W. RAINSBURY, writing in *The Life of Faith*, has something to say:

"If fellowship is to be maintained between God and us men, there must be the forsaking of all known sins."

Commenting on Jesus' words, "What is that to thee?" J. O. SANDERS says in *The Millions:*

"Do not spoil your own spiritual experience by fretting over God's dealing with another. . . . Let us learn well the blessedness which comes through finding no cause of stumbling in the Lord or in His dealings with us or with others. Let us cheerfully recognize that there are some things others may do which we cannot if we are to know the Lord's fullest blessing. Our sole concern is to see that whatever others may do, like Caleb, we wholly follow the Lord."

Getting the Best of

WRONG MOODS

I. Anger

By DR. FRANK BATEMAN STANGER

e that is slow to anger is better than the mighty; and he that ruleth spirit than he that taketh a city" (Prov. 16:32). "Be ye angry, and sin t: let not the sun go down upon your wrath" (Eph. 4:26).

HRISTIANS must learn to get the st of wrong moods. What is a ood? A mood is a state of mind ected by the emotions. Hence, ere are contrasting moods to which person may be subject. He may perience favorable moods, which, reality, are pleasant states of the nd effected by positive, construc- e emotions. In contrast there are favorable moods, unwholesome tes of the mind, brought about by gative and destructive emotions.

Anger is one of the wrong moods at Christians must get the best Anger may be a passionate out- rst or it may be a feeling of dis- easure directed against someone o has offended.

All of us can readily recall certain tstanding Biblical illustrations of ger. Jonah, the rebellious prophet, s petulantly angry because the urd withered. Herod, the tyran- al puppet of Roman dictatorship, s angry because the Magi refused comply with his deceitful request bring him word concerning the ently born "King of the Jews"— angry, in fact, that his fury led n to initiate a bloody crusade in ich all infants under two years age were ruthlessly massacred. e people of Nazareth were angered Jesus, their fellow townsman, after "inaugural" message in their agogue and sought to satisfy ir rage by attempting to throw m headlong over one of the precipitous hills upon which their town was situated.

How common is the emotion of anger! A man seated behind the wheel of an automobile will bang the horn of his car angrily because the auto in front of him does not move just as he demands (within himself) that it move, or a driver will angrily raise his headlights to high beam and keep them there just to "give it" to the fellow approaching in the opposite direction who has not yet dimmed his lights. (Someone has suggested that it is possible to swear by the way you drive a car without even saying a word.) Or someone will madly pick up the telephone and give the person on the other end of the line "a piece of his mind." Perhaps the rage is expressed in a letter—red-hot, fiery, indignant lines that should have been penned on asbestos paper as a caution against fire. (And without doubt the letter of rage began with the hypocritical salutation "Dear——".)

A person may give vent to his anger in a series of blasphemous words—in the office, in the factory, on the sports field, in the home or even on the street. And there have been public occasions when normally pale-faced individuals suddenly presented to the gaze of their hearers faces flushed red with anger as they engaged in denunciatory and vituperative utterances. Or perhaps the anger has been expressed in physical violence: slamming dishes upon the floor, smashing a window, banging one's fist into a wall or door or administering a merciless physical beating to anyone who happened to be near enough. Likewise anger has been known to express itself in just plain pouting—no wild outward display, but a withdrawal within one's self and a persistent refusal to be socially agreeable. But no matter how it expresses itself, whether in some more "refined" fashion or in some crude form, it is still anger and the Christian must learn to master it!

Not all anger is carnal and unholy. There is a spirit of indignation which is essential to a truly Christian personality. Jesus Christ is the supreme illustration of this truth. He was capable of tremendous indignation. But His indignation remained righteous and was never corroded by unholy anger. In Mark 3:5 we are reminded, according to Phillips' translation, that Jesus was both indignant and grieved at the same time: "Then when he had looked round in anger at the faces surrounding him, for he was deeply distressed by their callousness . . ."

Righteous indignation, however,

Dr. Stanger, pastor of the First Methodist Church, Collingswood, N. J., writes for the purpose of encouraging Christians to be content with nothing short of complete mastery over forces which, unconquered, will nullify their testimony. In this article he analyzes a fierce emotion which must be turned into channels of great usefulness by those who sincerely mean to live for God's glory.

must never be permitted to turn into unholy anger. Paul gives us a timely warning: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26, 27). Here he distinguishes between righteous indignation and unholy anger. Any angry temper that leads to sin is no longer righteous indignation: "Be ye angry, and sin not." If anger becomes the normal mood of one's life, then it must not be reckoned as mere wholesome indignation: "Let not the sun go down upon your wrath." And if one's anger is making him a servant of Satan it certainly is not to be passed off as Christ-like indignation: "Neither give place [an opportunity] to the devil."

How, then, shall a Christian get the best of anger? Here are several constructive suggestions: First, it must be understood that a certain amount of indignation is normal to every personality; in fact, a personality is not normal unless it is capable of indignation. Therefore a person should not attempt to repress all feelings of indignation. Such feelings must be released, expressed—but only for the right reasons. Righteous anger is one of our most creative emotions, and properly used can drive us to accomplish immense labors. Righteous indignation can stir up untouched reservoirs of creative power and energy which we would never use otherwise.

Getting angry for the right reasons can stimulate tremendous constructive power. "Angry" people have accomplished wonders. The Old Testament prophets were flaming with righteous indignation, every one of them. We have already noticed that Jesus was capable of tremendous righteous indignation. Abraham Lincoln's "anger" at slavery was directed into channels of purposefulness, political wisdom and "charity for all." The "anger" of Jane Addams as she viewed horrible social conditions on the south side of Chicago resulted in the building of the world-famous Hull House.

In the second place, remember that he who merely loses his temper always loses. The actual result of anger is a poisoning of the entire human system. In anger certain glands are stimulated; adrenaline and other secretions are pumped

Breathe on Me, Breath of God

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldest do.

Breathe on me, Breath of God,
Until my heart is pure;
Until with Thee I will one will
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy fire divine.

—E. HATCH.

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into the blood stream and carried to the most remote parts of the body where violent reactions are produced. The heart action is accelerated, the face becomes flushed, the muscles are tensed, the body becomes rigid, and sometimes even the breath becomes obnoxious. A chemical change takes place in the body, the same as if a strong drug had been injected into the blood stream by means of a hypodermic needle.

Little wonder is it that Benjamin Whichcote once wrote: "I will not be provoked, because I will not disorder myself, nor lose the composure of my own mind: than which nothing without me can be more valuable." One of our contemporaries, Allen Stockdale, has reminded us of this truth in the following verses:

Lost your temper, did you say?
Truth would state it not that way.
If your temper had been lost,
You'd have lived at far less cost.
Found your temper—every bit,
Used your temper—that was it.
Chose the thoughts that cut and stung;
Left the sweet words all unsung;
Shadowed dark the face with frowns,
Dressed your looks in dagger gowns.
Closed your ears to truth and facts,
Sent your gibes in wolfish packs.

Poison from your pores came out;
All your graces put to rout.
Foolish were the claims you made,
Reason's tongue could not persuade.
Lost your appetite to eat;
Changed to sour all your sweet.
Wounded, injured, broke and spilled
Days that might have healed and thrilled.
Lost your temper, did you say?
Truth says, state it in this way,
"When I count the tragic cost,
Would to God it had been lost."

Thirdly, we must learn the "da signals." We must discover the causes of our unholy tempers. S anger is but the accumulated hemence of a multitude of minc ritations, each separate irrita must be discovered, understood mastered through prayer and cipline. And as we seek to con the irritating causes of anger must bear in mind constantly since anger is an emotional explo it must be counterbalanced emotional controls. Competitive tions must be started up. Joy be set up to counterbalance emotion of displeasure. The tion of patience must be establi in order to counteract that of patience. The positive emotion love and good will must be perm to triumph over bitterness an will.

A fourth suggestion is tremend ly vital to the Christian. If the ob of one's rising anger is a person, just as soon as any measure of control has been established, b to pray sincerely for that pe who appears to be the objec such unholy temper.

Finally, and most important o we must understand that in the analysis this wild, undiscipli primitive passion of anger ca tamed and mastered only by a ing a competent Master to take trol of it. Jesus Christ is the Lord who can master the passio man's soul. The Holy Spirit been given to control all the conscious areas of the human sonality. We must tune in consta on the Author of poise and p and love. The best way to lose temper is to lose yourself in J Christ.

During a stage journey H Drummond fell into conversa with his carriage driver. The g preacher was astonished to l that his driver had once bee prominent professional man, but cause of a vicious personal h which he had been unable to ma he had been compelled to seek ployment as an unskilled labo During the conversation the d earnestly appealed to Mr. Dr mond for help. After reciting s accepted rules for breaking power of bad habits, the celebr

(Continued on pag

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

olars challenge claims for Yonan Codex: Biblical olars in Louisville, Ky., challenged claims as to the and importance of the Yonan Codex, described ome quarters as "Christendom's most precious docu-nt." They expressed doubt that the manuscript is 0 years old, that it is the oldest known copy of the v Testament and that it was written in the language ist spoke. These are the claims of some scholars and heologists and the Aramaic Bible Foundation of Wash-on, D. C., which is sponsoring a nation-wide tour of Codex. The challenge to the manuscript came in the y part of its tour during a special showing at Southern ptist Theological Seminary. Spearheading the chal-ge was Dr. William Douglass Chamberlain, professor New Testament at Louisville Presbyterian Seminary. Society of Biblical Literature, at its recent annual eting in New York, went on record as opposing e of the publicity whereby $1,500,000 is being sought purchase of the Yonan Codex. Certain Society mem-s declare that a fair estimate of the value of a manu-pt like the Yonan Codex is about $5,000.

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eist loses suit to oust chaplains: Federal Judge vard A. Tamm dismissed a suit brought by a pro-ed atheist to remove chaplains from the government roll. Frank C. Hughes, of Minneapolis, Minn., med that use of tax money for payment of salaries allowances to chaplains was unconstitutional. He tended this practice violated the separation of church state. Judge Tamm ruled that Mr. Hughes failed set forth a cause for action." The judge held that atheist did not have legal "status" in court because ailed to show he was injured by the allegedly illegal of the government.

●

erican consul spreads prayer movement: Herve J. eureux, United States General Consul in Montreal, ada, pauses at noon for a minute each day to offer lent prayer for peace. Similarly, every twenty-four rs as clocks strike noon in seventeen countries around world, millions pause in silent meditation. Mr. eureux began the "minutemen of prayer" movement en years ago and is somewhat startled at how it ght on. He said more than 5,000 groups have em-ced the idea, including veterans, students, business-n, clubs and fraternities.

ABROAD

Indian churches launch yearlong prayer vigil: Christian churches throughout India will pray unceasingly during 1956 for divine intercession in solving national and world problems. A twenty-four-hour daily prayer vigil was launched January 1 by the congregation of Kananda Methodist Church, at Belgaum. On each succeeding day of the year a different Christian church in some part of India will continue the prayers.

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Irish Protestant leaders meet to foster coöperation: Representatives of six denominations took part in a conference in Dublin to foster coöperation among the Protestant churches in Ireland. Attending the meeting were twenty-five delegates each from the Church of Ireland (Anglican) and the Presbyterian Church; fifteen from the Methodist Church; and three each from the Society of Friends (Quakers), the Congregational Church and the Moravian Church.

THE PRESS

Plan dictionary of American hymnology: Plans for the publication of a "dictionary of American hymnology" were announced in New York by Deane Edwards, president of the Hymn Society of America. Dr. Leonard Ellinwood, of Washington, D. C., a leading Protestant Episcopal authority on hymnology and consultant to the Library of Congress on this subject, has been named chairman of a committee to prepare the volume, Mr. Edwards said. The group will bring into the book the story of hymnody in America, the writers of hymns and gospel songs, and the known facts about the hymns and music now used in American churches.

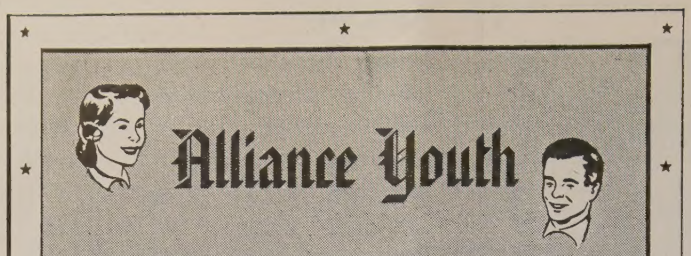
ODDITIES IN THE NEWS

Traveling railway church launched in Australia: A "traveling church" provided by the Trans-Australia Railway has brought religious services for the first time to 350 Christians living in virtual isolation along a 475-mile stretch of railroad crossing the desolate tableland in the west. Dr. Cecil Emerson Barron Muschamp, Anglican bishop of Kalgoorlie, launched the Welfare Car, as it is officially called. He made it his headquarters on a ten-day trip to Deakin and back. Upon his return Dr. Muschamp forwarded the lists of non-Anglicans to leaders of the communions involved. These officials will be given an opportunity to make similar use of the Welfare Car on a rotation basis.

SIGNS OF THE TIMES

Methodist youth program to use bebop parties: Popcorn and bebop record parties in the houses of young Methodists will be emphasized in "Operation Fellowship," an evangelism program planned for the 1956-60 quadrennium. It will be "an imaginative, daring program to reach the drugstore, poolroom and country club crowds," the Rev. Harold W. Ewing, of Nashville, said in Chicago.

Rev. R. E. Cutbirth
Editor



Sometimes you find this

All in a Christian Home

By Miriam Keep

I would like to introduce you to a Christian family with whom you may already be fairly well acquainted. There are five members —Mother, Dad, Pauline, Emily and Eric. It is a good home where Christian principles are taught. From their earliest days, the children can remember Dad and Mother gathering them about for Bible reading and prayer.

However, they are quite grown up now and definitely thinking for themselves. Pauline and Emily have tried to follow in the way of the Lord as they have been taught in their home, the Sunday school, church and youth fellowship. They have established the good practice of having devotions each morning before starting the day's activities. They do it together to encourage one another to spend that time with the Lord instead of sleeping.

But Eric is another story. Eric just drifts along with the family in their spiritual activities, joining in family devotions in a very disinterested way, going to church on Sundays, even in the evenings. In fact he participates in the young people's meetings sometimes, but with little or no preparation and not any concern for the message he is to give. He probably thinks about it on the way to the meeting. When there's a social time, though, he's right there to join wholeheartedly in the fun. That's what he seems to feel is important. Why don't the young people have more parties?

But spiritual things? Well, that's a different matter. Eric's philosophy is that while it's convenient to have God on your side in case of difficulty, he doesn't want Him to interfere with his "good times."

In his serious moments Eric realizes that he isn't living just the way he has learned the Christian ought to live. He watches his two sisters' lives as they grow in the Lord, and he vaguely feels he's missing out on something much better. He wonders a little at what makes them so contented to follow the Lord wholeheartedly. Sometimes he even wonders if he should do something about it. This feeling comes especially when an altar call is given for consecration to the Lord. It disturbs him some, but generally not for long.

For one thing, he has a car. It's his pride and joy, to say the least. He adds all the various gadgets to it and really "soups" it up. He tears it down and puts it back together, even when it doesn't need any repair. If a little squeak appears in it some place, that's wonderful, for it provides a good excuse for spending time on the car that he might otherwise feel guilty about. Perhaps the young people's group is having a business meeting, and he's supposed to make a report, but he *has* to get his car fixed.

That car also plays a very important part in his life in other ways. He drives like crazy when he's behind the wheel. He's become quite well known—not as a law-abiding citizen, however. He's also been involved several times with the police over various dangerous situations he has caused by his carelessness (you could call it recklessness). It isn't a good testimony as a Christian, but Eric isn't bothered by that at all. In fact he brags about his d escapades and considers h somewhat the hero.

Pauline has told the Lord she's willing to do whatev wants for her life. Right now working in secular employmen willingly takes on any job i church that she is asked to do, though it appears to be insignif Her artistic ability is dedicat God too.

Emily is still in high schoo is looking forward to Christian ing in a Bible school. She certain that the Lord wants h work full time for Him an hardly wait to begin.

Eric, of course, is content j drift along, not doing any than absolutely necessary.

This group of young people all been raised in a Christian a phere. Two have chosen to f the Lord fully and do His whether great or small. On gone his own way, while cla to be a Christian.

Do you see any similarities i life?

Please send all reports of AYF ac to the editor, 1208 East 70th St., Ri Minn.

'56 AYF Contest Corne

Weldon B. Blackford

National Youth Secretary

RECOGNITION

A good pat on the back is in for those who helped plan the AYF Contest.

A committee of four and I m the Alliance Church, North Side burgh, last fall. They included Gordon Cathey, assistant past North Side, Mr. and Mrs. Paul H baugh, AYF leaders at North Sid Rev. Wilbur Powell, pastor at Creek, Pa. Their work on the c was then turned over to the youth mittee of the Home Departme New York, about which we wi you next week.

We needed a good contest and Rev. Alfred Booth, pastor at City, N. J., gave us a good *"Planned Programs Promote Pro*

Our goal: 500 AYF programs

The Foreign Fields

The Bible Convention in Bella Rondos

By Rev. Kenneth Opperman, Peru

During the first week in September of this year, our national church conducted a Bible convention in one of our newest churches in the Tingo Maria jungle area. It was at Bella Rondos; it is not actually a town, but a pioneer farming region.

The little church is situated in the middle of a banana plantation of some five thousand plants. The brethren, in anticipation of a good meeting, enlarged the church to twice its original length and left one end open just in case the crowd was larger than their plans. It is fortunate they did so, because 350 persons attended the meetings during the day and some 450 each night.

We enjoyed leaving the mountains for awhile and being in the heat of the jungle once again. Also we enjoyed the special warmth that characterizes these new jungle believers. They are the pioneers of Peru. They have moved into the jungle, cutting and burning it as fast as possible, and then planting their bananas and coffee, often amongst still smoking tree trunks. Thank God the gospel has gone in with them and some of our most promising work is in that region.

We sat under the banana palms for our Bible classes, meetings for ladies and children's classes. It was a picturesque scene to see the brethren sitting in the shade of those giant leaves. We all used a leaf for a tablecloth and some even used them for dishes. Above all we enjoyed the inspiring fellowship with these happy brethren in Christ.

God blessed the meetings and there were many decisions for His glory. In fact, some seventy-five persons publicly professed to accept Christ. God blessed one of our native preachers in a very special way, and one night forty-two persons came forward in response to a straightforward gospel appeal which he made.

There have been many years of tearful sowing in Peru, and in many areas the sowing has yet to start. In those places people are still dying in their sins without hope or God. But in the jungle area, God is blessing His work, and souls are being saved and baptized into the church. Brother Fred Kowalchuk and I baptized fifteen proven believers in that convention, and there are many more who will follow in their train. Thank God with us for these victories for Christ; do pray for Peru and for us who are your representatives in this needy land.

Effects of the Gospel on Heathen Custom

By Mrs. R. W. Herber, French West Africa

The older generation of Senoufo people insist that if young people were allowed to choose whom they will marry the country would come to early ruin. Customs growing out of this idea make no allowance for a young person's personal preference nor do they admit love to be a factor in determining the choice.

Nafo was a young widow caught in the midst of this conflict between custom and desire. Normally she would have stayed with her husband's people when he died, but they treated her badly when she refused to become a Moslem. She was lodged in a tumble-down shack and given barely enough food to keep body and soul together. When Nochung, from a Christian village called Parakala, asked her to be his wife, it is not strange that she consented.

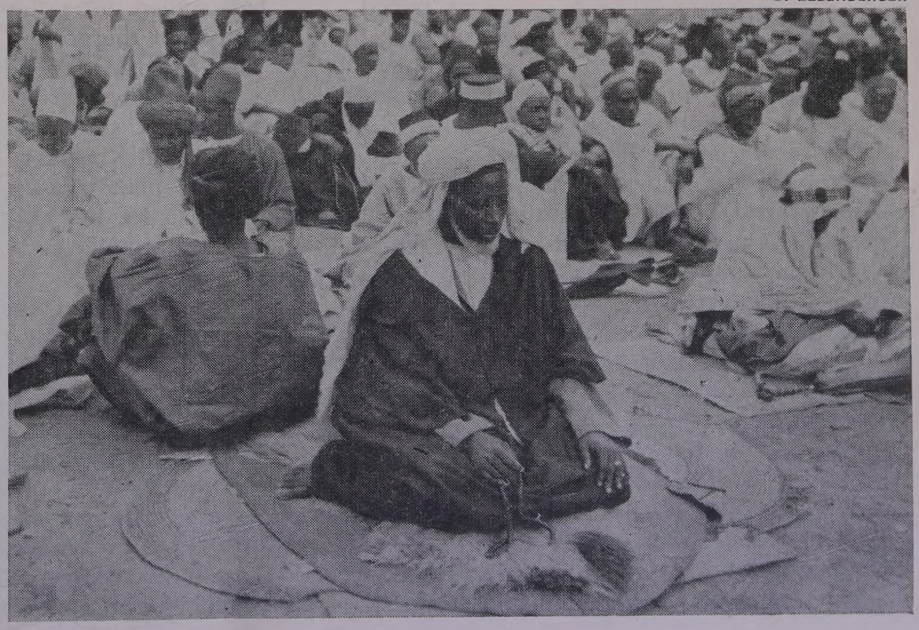
At that time she was thin and diseased. Her legs were covered with tiny scars where some medicine man had cut her to let the sickness out. In her weakened condition she was very little help to her new mother-in-law for she could scarcely do a day's work. Even pounding the corn and preparing the evening meal was almost too hard for her.

After two years Nafo has become strong and healthy, and she is now the mother of a beautiful baby girl. Seeing her good physical condition, her heathen relatives now desire to take her away and give her to another man. Many times they have come at night and forced her to go back to their village. But Nafo has chosen to follow the Lord and each time she has escaped from her captors and returned to the people she loves.

One dark night we heard the chanting of the fetish man down by the creek that separates their town from ours, and we knew that the former relatives were offering a dog

A Moslem prayer leader at the Feast of Ishmael, Africa

D. ELLENBERGER



E. W. ULRICH

New Guinea Mission

FIRST ROW *(left to right): Mrs. E. W. Ulrich, Misses M. L. Doble, E. Stringer, R. M. Fenton, Y. V. Heiden, N. L. St. John.*
SECOND ROW: *Mrs. G. F. Larson, Mrs. W. A. Cutts, Mrs. E. H. Mickelson, Rev. L. L. King (Board Deputation), Mrs. K. E. Troutman, Mrs. G. W. Rose, Mrs. H. W. Catto.*
THIRD ROW: *Rev. G. F. Larson, Rev. W. A. Cutts, Mr. H. M. Bromley, Mrs. D. C. Gibbons, Mr. Gibbons, Rev. E. H. Mickelson, Mr. R. O. Lenehan, Mrs. Lenehan, Rev. K. E. Troutman, Mrs. L. Van Stone, Rev. L. Van Stone, Rev. G. W. Rose, Rev. H. W. Catto, Mr. E. W. Ulrich.*

sacrifice to put the curse of death on Nafo. They had been heard to say that it was better for their daughter-in-law to be dead than to be living among Christians. God has given her the courage to stand firm, trusting in His power and protection in answer to prayer. Likely the evil designs of these people have not yet come to an end. Nafo needs your prayers. She is one of many who have learned a little of the meaning of true love and who have said, as Ruth of old, "Thy people shall be my people, and thy God my God."

The New Guinea Mission Reports

Greetings in the precious name of Jesus from our fourth field conference in session at the Wissel Lakes.

Travel in the interior of New Guinea is still largely a matter of footwork. Only those who have walked the trails with the missionaries or flown over the rugged ranges which stand as stolid sentinels around the valleys can realize something of the problems involved in reaching these interior peoples with the gospel. Greater than these natural barriers are those of language and intertribal and clan warfare.

The native uprising in the Kumopa section of the Kapauku area made it impossible to maintain our overland supply line with the Homejo station for some three months this year. The whooping cough epidemic in the Moni area had tremendous repercussions on the work. Church attendance dropped and threats were made on the lives of our missionaries. Then followed the tragic death of our pilot, Mr. Al J. Lewis, and the loss of the Mission plane, the Short Sealand. God's judgments we do not question nor yet understand; however, we fully believe that some day across the dark pages of this year's history we shall be able to write, "The things which happened . . . have fallen out rather unto the furtherance of the gospel."

Excitement ran high the day the Cessna 180, the new plane, arrived in Hollandia. Four months after the crash, the Sealand had been replaced and the new plane was in operation. The Cessna 180 has been operated effectively and efficiently. Six weeks after work was begun the airstrip in the lower end of the Baliem Valley was opened. No longer need we wait months for the phlegmatic waters of the Baliem River to rise sufficiently for safe landing operations. The government strip at the Wissel Lakes has been in use since September. A strip is under construction in the Kemandora Valley and three others are proposed for the coming year, one at Tigi, one in the Ilaga or Beago Vall and one in the upper end of t Grand Valley of the Baliem. The airstrips make it possible to tra port personnel and supplies mo cheaply, speedily and with great safety to all parts of the field. W earnestly pray that this coming ye will find a witness of His savi grace among the Uhundunis and th new outposts will be established the Kapauku and Moni territories well as in the Grand Valley of t Baliem.

The reports of God's help a blessing in each section of our fie have caused our hearts to rejoi that God is working. Souls are bei saved and the believers strengthen Advances have been made into t Mappia and Kamu area. The muc talked-of, long-prayed-for Bali beachhead has become a reali Much progress has been made in t languages of the lower Grand Vall and Wolani. New material has be prepared and printed for use literacy campaigns among the K paukus and Monis. The Gospel Mark in Kapauku has been publish this year. Translation work co tinues on the New Testament Moni, and the New Testament Kapauku is nearing completion. continuation school has been esta lished and there has been reco attendance in this and the gove

nt subsidized village schools. The rd has blessed the witnessing of students from the Kemandora d Wissel Lakes Bible schools. Exsion work accomplished through ally trained national workers has en cause for much praise.

It has been a real joy to have our ea secretary, Rev. L. L. King, in r homes and with us during the nference. We believe that his its to all of the main stations have ven him a better insight into the rious phases of the work. His vice and consultation has been ost helpful and encouraging. We sh to express our sincere thanks God and to all who have had a rt in making possible this Board putation. May we not forget his t-repeated exhortation that the nd of Christ be in us as the govning factor in our lives and service. Never before have we felt so keenthe truth of the verse, "Except e Lord build the house, they bour in vain that build it" (Psa. 7:1). May the Lord grant to our ld an indigenous church such as as described in a message by Mr. ng: a Church, that glorified body believers of whom Christ Himlf is the Head, with every memr of the body a missionary and ery missionary Spirit-filled!

Therefore, "(we) beseech you, ethren, . . . that ye strive toether with (us) in your prayers to od for (us)."—Darlene M. Rose, LICE GIBBONS, MYRON BROMLEY.

Gospel Booth t a Bali Carnival

Rev. Rodger Lewis, Indonesia

arnivals and gambling fairs have ng been a part of Bali's social life. his year the annual Klungkung ir had a new twist, a gospel booth, e first in Bali as far as we know.

City officials seemed happy to rent s the land, charging a minimum e, about 50 cents a night. It was ır responsibility to erect and equip e booth. For thirteen consecutive ghts three national workers and with help from Mrs. Lewis and r. and Mrs. Bliss, held forth the Vord of Life amidst the throngs of leasure seekers. On two Sunday ternoons we held services. The ayor's wife came to one, along ith a score of others, all strangers the gospel.

On the left of us was a dart-throwing game. On the right a man was shouting, "Hit the can with the bottle! Win a prize!" Needless to say we were hoarse after the first night and stayed that way. By the thirteenth night the green grass of the booth was worn away entirely, witnessing to the fact that hundreds had come in. They looked with avid interest at the history of Jesus portrayed in pictures. Many of them marveled especially at the crucifixion and resurrection scenes. We took advantage of frequent opportunities to witness personally or to preach to groups using a set of seven large colored posters on "The Human Heart." We kept emphasizing the fact that God loves us and sent His only Son to die for us. This is revealed, we told them, in God's Word which is available in their own language. The sale of Gospels, New and Old Testaments, pictures with Scripture, and tracts, brought a return of 518 rupiahs ($51.80). Hundreds of excellent tracts in Indonesian, Balinese, Chinese and English were given away free. Many Moslems asked questions. One old Balinese was looking at me intently, trying to catch the words. I began to quote John 3:16 in Balinese and he immediately placed his ear three inches from my mouth that he might not miss a word. Many accepted our invitation to sit on the benches we had placed for them to use while they read.

This effort met criticism from a state church party. I was told they would make fools of us in this entirely heathen area, and would be lowering the gospel in public opinion by taking it into a carnival. Our experience disproves this. The common people heard us gladly. One man from Karangasem asked us why we had not had a booth there. We know that the Good News is not too precious to preach anywhere and everywhere; it is too precious not to.

God blessed us and helped us to reach our threefold objective: to widely distribute the life-giving Word, to make known our work far and wide, to teach our national workers by setting an example of evangelism in action.

Many Balinese today are weighing the merits of Christ. Pray that God's grace will enable them to shake themselves free from the dread and deadening influence of Satan, that they may become doers as well as hearers of the Word.

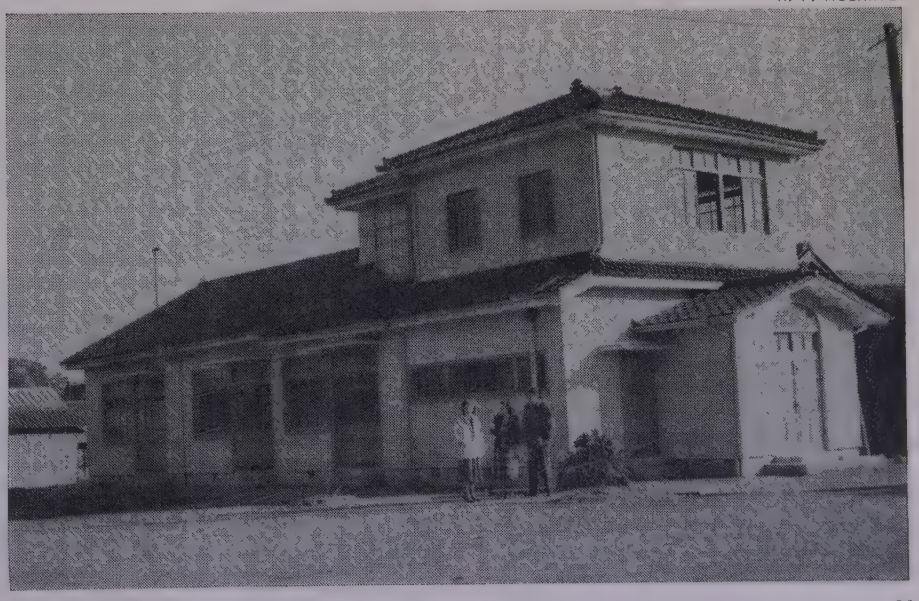
Bible School Chapel Dedicated

By Rev. A. P. McGarvey, Japan

The new chapel-classroom building of the Alliance Bible school in Hiroshima was recently dedicated. It was a cause of great joy to dedicate free of debt this practical building which provides three commodious classrooms that can also be converted into an auditorium accommodating two hundred persons. In addition there is a teachers' room and two apartments for married couples upstairs.

The new Bible school building in Hiroshima, Japan

A. P. MCGARVEY



The Alliance Family

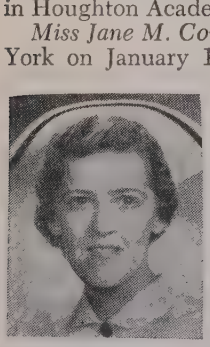
CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Jean Funé and daughter, Esther, sailed from New York on January 21 for Viet Nam. Mr. and Mrs. Funé began their work in Viet Nam in 1928 and 1936 respectively and will start this term of service in Dalat, Viet Nam. Their son, George, is studying in Houghton Academy, Houghton, N. Y.

Miss Jane M. Combs sailed from New York on January 19 for France where she will spend several months studying the French language before going on to Gabon, French Equatorial Africa.



Jane M. Combs
Gabon, Africa

Miss Combs was graduated from The Missionary Training Institute, Nyack, N. Y., in 1949 and received her R.N. degree in 1953 from St. Luke's Memorial Hospital Center, School of Nursing, in Utica, N. Y. In 1955 she received her B.S. degree from Wheaton College.

The New Generation

On December 12, 1955, to *Rev. and Mrs. Paul D. Carlson,* Brownsville, Tex., a daughter, Patricia May.

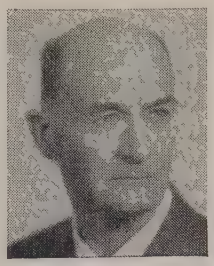
On November 7, 1955, to *Rev. and Mrs. Milton R. Johnson,* Marwayne, Alta., Canada, a son, Duane Daniel.

Refreshing at Albuquerque

Spiritual refreshing and physical quickening from the Lord came during the recent revival services held by Rev. H. P. Rankin in the Neighborhood Church of The C. & M. A. in Albuquerque, N. Mex. It was reported that the attendance was about the best it has ever been in the church, and there was not one barren altar service. The greatest blessing came on Sunday morning when twenty-three adults came to the altar to dedicate their lives anew to God. Testimonies on Sunday night revealed that some persons were healed of illnesses of long standing, and there were several real victories of salvation. In addition, many were helped in their homes as Mr. Rankin and the pastor, Cornelius O'Kay, visited every day.

With the Lord

The homegoing on January 4 of *Rev. Lewis Eugene Ryan* brought to a close the earthly life of one whose labors for more than forty years were vitally interwoven with the Alliance work in French West Africa.



Lewis E. Ryan

Mr. Ryan, who was sixty-eight years old, was born in Charlton, Mass., and was converted during special meetings at the age of twenty-three. He attended The Missionary Training Institute at Nyack, N. Y., entering in the fall of 1911 and graduating in the spring of 1915, holding a pastorate in Delaware County, N. Y., in the meantime.

Mr. Ryan sailed for Sierra Leone in July, 1915. In the fall of 1921 he accompanied the chairman of the Sierra Leone field, Rev. D. C. Rupp, and the Foreign Secretary, Dr. A. C. Snead, on a trip into French West Africa to study the need and opportunity for the establishing of mission stations in strategic areas in the interior of that great land. At that time in all the interior, amid 103 tribes with a population of 12,000,000, there were only three mission stations: an Alliance station at Baro in French Guinea and Gospel Missionary Union stations at Bamako and Bougouni in the French Soudan. Other agencies were working along the coast, but these were the only evangelical centers inland.

After many weeks of overla travel the party returned to Sie Leone late in February, 1922. In missionary conference in Makomp, the brethren considered the need French West Africa and how many m sionaries could be spared from Sie Leone, Mr. Ryan came to the ta where a map was being studied put his thumb on the map, cover the entire area of our field in Sie Leone; then he placed his outstretch hand on the map of French West Af to show the vast distances unreach for Christ in that needy pioneer fi Steps were taken to transfer work to French West Africa with a view opening new stations. Among t transferred within a year or two w Messrs. C. C. Ryan and L. E. Ryan

Mr. Ryan was a valiant soldier the cross, gladly enduring hardship

(Continued on page

Letters

Missionary Stirred by Article

For a long time I have had a real des to express my appreciation of The Al ance Weekly as a whole and especia your editorials. What really moved to do so at last is the article in the is of December 14, 1955, which just arriv here a few days ago: "They Hang Their Prophet." This article, as well many others you have written, moves to realize again the awful days in wh we are living and our tremendous sponsibility as ministers of the gospel this age. Thank you for giving the na of the book by the German pastor, *T Cost of Discipleship;* I intend to buy soon.—Rev. R. Wesley Perry, *Cali, Colo bia, South America.*

Rev. and Mrs. Jean Funé and family, Viet Nam

Sunday

AILY READING—Matthew 24: 4-14.
AILY TEXT—*"This gospel of the king-*
om shall be preached in all the world
r a witness unto all nations; and then
all the end come" (verse 14).

I cannot understand how any man or oman can believe in the Lord's com- g and not be a missionary, or at least ommitted to the work of missions with very power of his being. There is no ockery so sad and inconsistent as that believing and speaking of the Blessed ope with folded hands and selfish eart. No man can rightly believe in e coming of Jesus without expending l the strength of his being in prepar- g for it by sending the gospel to all ations. God is summoning those who old this hope today to a great mis- onary crusade, and there are enough those to make it effectual before the ose of the generation.—A. B. SIMPSON.

Monday

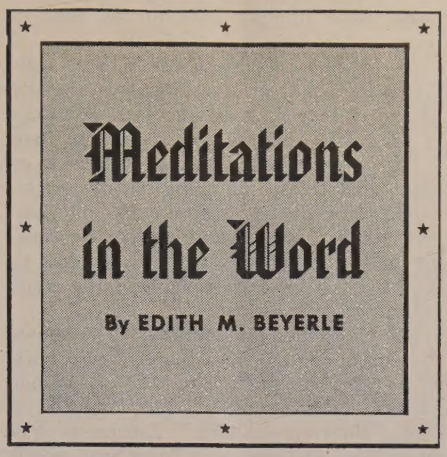
AILY READING—Mark 9: 30-41.
AILY TEXT—*"He taught his disciples"* verse 31).

And my Lord will teach me. He will ad me into the deep things of God. here is only one school for this sort of arning and an old saint called it the cademy of Love. It meets in Geth- mane and Calvary. The Lord Himself the teacher and there is room in the hool for thee and me. But the dis- ples were not in the mood for learn- g. They were not ambitious for heav- ly knowledge, but for carnal prizes; ot for wisdom, but for place. "They ad disputed one with another . . . ho was the greatest" (v. 34, A.S.V.). nd that spirit is always fatal to ad- ancement in the school of Christ. Our etty ambitions close the door and win- ows of our souls, and the heavenly ght can find no entrance. We turn ethsemane into a place of strife, and e carry our clamor even to Calvary self. From this and all other folly, od Lord, redeem us! They who would e great scholars in this school must ecome "as little children." Through e childlike spirit we attain unto God- e wisdom. By humility is honor and e.—J. H. JOWETT.

Tuesday

AILY READING—Lamentations 3: 22-36.
AILY TEXT—*"Great is thy faithfulness"* erse 23).

Holding His faithfulness, we may ce with calm and sober but confident surance of victory every difficulty and nger. We may count on grace for e work, on pecuniary aid, on needful cilities and on ultimate success. Let not give Him a partial trust, but ily, hourly, serve Him, holding God's ithfulness. . . . Though your faith ere small as a grain of mustard seed would suffice to remove mountains. e need a faith that rests on a great od and that expects Him to keep His n Word and to do just as He has omised. . . . If any of you were of-



fered a Bank of England note, whether for five pounds or for five thousand pounds, you would never doubt the value of it. You would take the words printed on it as sure. And are not the words printed in this Book as sure? No part of the Book is unworthy of your credit. It is either God's Word or it is not what it is represented to be.—J. HUDSON TAYLOR.

Wednesday

DAILY READING—Revelation 13:1-10.
DAILY TEXT—*"The Lamb slain from the foundation of the world"* (verse 8).

Amazing grace—that in the past—
Back in eternities so vast,
The Father God His Son should slay—
The sin of unborn man to pay:
And in that act included me—
I wonder much—how could it be?

Amazing grace—that He the Son,
The blessèd and eternal One,
Should leave at length the hallowed bliss
Of heaven's unsullied righteousness
And come to earth and take the place
Of every man of Adam's race.

Well might angelic hosts have wept
When Christ to God His promise kept;
And heavenly choirs had ceased to sing
At sight of Christ's dark suffering.
'Tis all, indeed, too deep to trace;
We can but say—"Amazing grace."
—J. DANSON SMITH.

Thursday

DAILY READING—Acts 1:1-11.
DAILY TEXT—*"He . . . commanded them that they should not depart from Jerusalem, but wait for the promise of the Father"* (verse 4).

If the apostles, who had been associated with Christ and had heard all His sermons and seen all His miracles, needed to wait for power, do you not think that we need to wait upon God for power before we undertake service for Him? Suppose that Peter had said, "Lord, you don't mean that we should wait here while men are perishing all the time; hadn't we better go to them now?" "No, no; go back and wait until the power comes, and greater works than I have done shall ye do." I used to think that the greatest work in this wide world was the miracle of raising Lazarus from the dead; but the longer I work the more I am convinced that the greatest miracle the world has ever known was on the day of Pentecost, when three thousand Jews were converted through just one sermon preached by an unlettered fisherman from Galilee. Someone has said that now it takes three thousand sermons to convert one Jew. I believe that if these men had gone to preaching before they had received power they would have been swept from the face of the earth. —D. L. MOODY.

Friday

DAILY READING—Joshua 12: 1-8.
DAILY TEXT—*"Possession . . . in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country"* (verses 7, 8).

This detailed account of the children of Israel, under the leadership of Joshua, taking possession of the land of Canaan offers a most profitable spiritual lesson. Wherever they went and whatever the circumstances, they must fight for all they received, even though God had said forty years before that He had given it to them. God's children who purpose in their hearts to receive all God has for them will find warfare in the "mountains" of spiritual vision, in the "valleys" of sorrow and shade; at the "springs" of spiritual refreshing; in the "wilderness" of desolation and aloneness, and in the "south country" of warmth and sunshine of happy days and hours with congenial people. God meant it to be so in order that we might grow strong and become overcomers at all times and in all places. We learn to fight by fighting, and for warfare in "heavenly places" God has given us a weapon which is effective—the "blood of the Lamb" and the "name of the Lamb," our Joshua.—PAMEH.

Saturday

DAILY READING—2 Corinthians 12: 1-10.
DAILY TEXT—*"My strength is made perfect in weakness"* (verse 9).

In His strength we can put self, the flesh and all the carnal nature out of our lives, and as we do this Christ holds sway over us. When He rules supreme upon the throne of our hearts we will live Him out in our words, thoughts and actions. "As he [Christ] *is*, so are we in this world" (1 John 4: 17). It is only as we forsake all of ourselves in an exchange for all of Christ that it is possible for us to live this pure and holy life. The Lord Jesus took upon Himself our nature that was subject to all the curse in order that we might be partakers of His divine nature that can resist the curse. He took our weaknesses in order that we might have His strength. He took our humanity that we might be filled with His divinity.—TRIUMPH OF FAITH.

A Look at the Lesson

By REV. DON J. KENYON

For February 19, 1956

Jesus Demands a Choice

Luke 19: 1-10

GOLDEN TEXT—*"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."*—Joshua 24: 15.

DEVOTIONAL READING—Joshua 24: 14-28.

Introduction

This little man of Jericho lived in a resort city—the city of palms—on the Jordan River. Rich Jerusalemites maintained homes there. The portion of the lesson concerning Zacchaeus being "chief among the publicans" probably refers to the fact that he was a regional taxgatherer whose primary responsibility was to satisfy the demands of Rome. There could hardly be anything but suspicion surrounding the riches of a taxgatherer. Here is a man whose curiosity because of a crowd brought him face to face with the Man, Jesus of Nazareth, who changed his life.

I. A Hungry Heart (Luke 19: 1-7)

(1) Some kind of a character analysis of Zacchaeus is quite possible from the scriptural facts available. That he was doubtless a man of keen intellect and well-developed qualities of leadership is implied in his being "chief" of the publicans. He had initiative enough to make money (perhaps fraudulently) and to hold on to it. He had a healthy curiosity (v. 3). Being small of stature had perhaps led him to develop other character qualities to compensate for his insignificant appearance. He had reached the place where he was impervious to men's opinions. He "ran," which is considered undignified for an important man. He climbed a tree, which shows he was also well-preserved and nimble.

(2) "Sought to see Jesus who he was." This is more than curiosity. It had some of the qualities of hunger. We too often conclude that a man is smug because he is rich or hardened because he is unethical. Sometimes the hungriest hearts are found beneath the most unlikely exteriors. Curiosity could have caused him to make inquiry but only hunger made him run. Curiosity may have caused him to climb a tree to get a good look, but only hunger could have brought him to the feet of Jesus.

(3) "Abide at thy house." This self-invitation would seem out of place, socially speaking. It finds its balance and propriety in verse 10. "I must abide" is more than a compulsion arising out of the lack of other invitations. Many people of Jericho would have been honored to entertain Jesus. This Christ, whose motive for coming to the world was to seek out and to save the lost, is expressing here the compulsion of compassion.

(4) "Received him joyfully." This shows the consummation of a secret desire born of a heart hunger. Had Zacchaeus not cherished this desire, the text might have read, "He received him." Zacchaeus was more than flattered that Jesus was going to be his guest.

(5) "Murmured." More self-righteous censorship, a highly developed art among the Jews. This makes a good background for further contrast with verse 10.

II. A Convicted Conscience (Luke 19: 8)

(1) "Zacchaeus stood." Luke records this simple act on the part of Zacchaeus as a fitting allusion to this man's character. Basic courtesy and respect were not lacking in his life.

(2) "Behold, Lord." The use of the term "Lord" from a Jew showed more than respect. This is the birth-cry of an awakened faith.

(3) "Half of my goods." This is an expression of pure charity. It was to be an outright gift. This makes a good commentary on the difference between benevolence and restoration. Both expressions of Zacchaeus (giving and restoring) were evidences of a conscience being purged of dead works. A stirred conscience can only be satisfied by a constructive attempt to rectify the past and produce "fruits meet for repentance."

(4) "False accusation." The "if" in the confession of Zacchaeus is not hypothetically conceived. The Holy Spirit had searched out this evil practice of Zacchaeus which had brought him his wealth. His conscience would grant him no peace until the evil was rectified. This constitutes a good study in moral conversion.

III. An Adjusted Life (Luke 19: 9, 10)

(1) "This day." There is no delay in the work of redemption when the conditions are met. The Spirit of God had done a thorough job of breaking up the ground of the heart of this man. His attitude toward Jesus is now one of openness and receptivity.

(2) "Salvation." This term takes in much more than just personal forgiveness of the sins of Zacchaeus. It indicates clearly that there is a complete adjustment and reordering of the entire household of this man. Zacchaeus is now a new husband, father, master and host, assuming the responsibilities of a new life. Herein is a household that has been delivered from the blinding errors of Judaism and transformed into the spirit of the true Abrahamic covenant. Here is a little greedy, grasping Jew translated into a "giant in Israel." Jesus Christ, the Son of God, has been his guest.

(3) "Come to seek and to save." T
is the last application that the critics
Jesus would have made of this action. H
here the Lord of life announces the moti
of His mission to earth. It is impossil
to interpret the Gospels without putti
this fact foremost. Zacchaeus, a true son
Abraham by faith in Christ, will no long
find it in his heart to resent this allusi
("that which was lost") to his former w
of life. His whole conception of God a
His will has been redefined by this br
visit of Jesus. This takes the story out
the realm of the natural and puts it i
the supernatural. An adjusted life, a
ordered household, a new concept of G
and his Messiah—all this was produced
a brief visit and conversation with t
Son of man, whose chief purpose was
seek and to save that which was los

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Local Conventions

★ ★ ★ ★

e lord in the parable said, "Occupy till ome." Preoccupation, then, with the de- nds of daily responsibility is ruled out consecrated Christians who believe that cupying until Christ returns means eaching the gospel to all peoples. Mis- nary conventions are an important part the occupation to which Christians gladly ve priority.

Convening February 12-19

estern Pennsylvania District

tsburgh, Pa.
(East End) .....February 12-19
(Hazelwood) .....February 12-15
(Peter Robinson) ....February 12-15
(Sheraden) .....February 16-19
cKees Rocks, Pa. .....February 16-19

utheastern District

est Palm Beach, Fla. ...February 13-19
(Ward Memorial Chapel) .....
.....February 16, 17
rt Pierce, Fla. .....February 14, 15

uthwestern District

n Antonio, Tex. .....February 13-15
ıstin, Tex. .....February 16-19

ntral District

entwood, Mo. .....February 13-19
ıst St. Louis, Ill. .....February 13-19
ledo, Ohio (Chapel) ..February 13-19
vanton, Ohio .....February 13-19

uth Pacific District

mpton, Calif. .....February 14-19
nta Monica, Calif. .....February 14-19
esno, Calif. .....February 12-19
salia, Calif. .....February 12-19
ıtler, Calif. .....February 12-19

Wrong Moods

(Continued from page 6)

eacher asked the driver this ques- on: "Friend, if your team were nning away with you, even after ou had used every means within our power to hold them, what ould you do if you suddenly arned that there was a person tting beside you who knew exactly ow to control your team and save ou from disaster?"

"Sir," the driver replied quickly, 'd hand over the reins to him." nd then Mr. Drummond told him out Jesus Christ, who is able to ntrol our lives if we but "hand er the reins to Him."

Just so with unholy tempers, un- isciplined angers that keep life om being victorious, that threaten ruin us—let them be handed over Jesus Christ, who is able to con- ol and to give spiritual victory. We ust learn the secret of getting the st of anger. "Be ye angry, and n not."

THE ALLIANCE FAMILY

(Continued from page 12)

the Lord's sake and for the furtherance of the gospel. He became proficient in the knowledge and use of the Maninka language, always seeking to learn from the natives new idioms and parables of folklore of the country. He was skillful in using these to help turn the people to Christ. He was held in true respect and honor by all who knew him and worked with him.

Brother Ryan was not only a valiant pioneer but was always a practical workman for the Lord, patient and trustworthy. He was efficient in the erection of necessary buildings and also in the more important building of the Church of Christ. He rendered valuable service in the translation of the Scriptures and as a teacher of God's Word.

In 1923 at Makomp Mr. Ryan was married to Miss Nina E. Barnum and together they served the Lord in French West Africa, returning home on their last furlough December 25, 1953. He was engaged in deputation service in home conventions and went on retiral January 1, 1955. During that year it was found he was suffering from leukemia and late in the year received several blood transfusions. Mr. and Mrs. Ryan attended and took part in the watch-night service at the Berean Memorial Church in Bridgeport, Conn., on New Year's Eve and attended services on Sunday morning and evening, January 1. In the latter meeting Mr. Ryan took an active part in the altar service, where many were meeting God in renewed consecration and infilling of the Holy Spirit.

On Tuesday night, January 3, in their home at Milford he became very ill and was taken to the hospital. Within a few hours his spirit entered the presence of the Lord. The funeral was held Saturday afternoon, January 7, conducted by Rev. R. G. Moore, Alliance pastor in Bridgeport. Rev. Monroe Rupp, Alliance pastor in Stratford, read the Scriptures and Dr. Snead spoke briefly concerning Mr. Ryan's life and ministry as a missionary and then led in prayer, after which the pastor gave a precious message from the Word. The body was laid to rest in the cemetery at Milford to await the coming of the Lord.

Lewis E. Ryan was one of three in the Ryan family to go to Africa in missionary service. He is survived by his wife, Nina E. Ryan; a brother, Rev. C. C. Ryan, on furlough from French West Africa and living in New Castle, Pa.; and a sister, Miss Mabel F. Ryan, also on furlough from French West Africa and living in Worcester, Mass.

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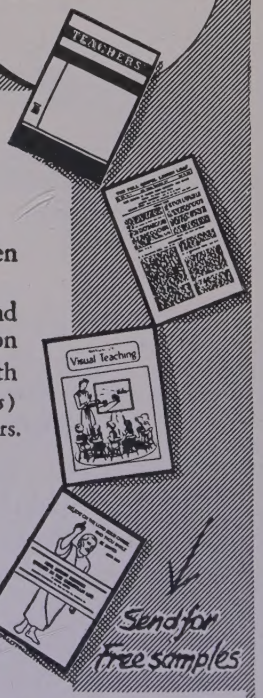

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Christians in Laos undertake

A New Venture in Faith

IN nineteen villages scattered through the mountains of Luang Prabang Province in North Laos live 1,115 men and women who have believed on the Lord Jesus Christ. Sixty-five of these are new converts. Representatives from the eight established churches of this district recently met in conference for the purpose of forming a district organization that will make more effective their efforts to evangelize all the province.

GUSTAFSON
WHITE MEO TRIBESWOMEN, LAOS

Christian workers are rejoicing over this move, for in assuming more responsibility the churches will greatly aid them in their labors. At present there is only one full-time Christian worker in Luang Prabang. Two Bible school students, now in their fourth year, are helping as they can. Until a short while ago there was only one missionary couple in the province, but another couple allocated by the missionary conference to this area has now arrived and is completing study of the language. However, operating the Bible school and teaching classes take much of the missionaries' time.

Some idea of the earnestness which characterized the delegates to the conference can be gained from the fact that several of them walked seven days in order to be present. They carried their bedding and supplies upon their backs both coming and on the return trip, a total of fourteen days.

Two men elected to the district committee are from the Mèo tribe and three are from the Kamhmu tribe. The full-time worker was elected chairman of the committee. Business and devotional periods occupied the delegates from morning until night both days of the conference. They required no time for sports or other relaxation, so intent were they upon the work they had to do.

This great step in developing the church in North Laos is reason for praise and thanksgiving. It represents a venture in faith that will not go uncontested by the enemy. Let us ask wisdom from the Lord and the fullness of His Spirit for the newly elected officers of the church committee in Luang Prabang.

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